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The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz.—FRANCIS JACKSON, ELIAS GRAY and LEWIS, EDWARD QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

In the columns of THE LIBERATOR, both sides of every question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.

VOL. XXIII. NO. 27.

SELECTIONS.

From the Practical Christian of April 23.

ALLEGED INCONSISTENCIES OF NON-VOTERS.

BY ADIN BALLOU.

A correspondent has called my attention to that part of the Controversy now going on in The Liberator, between Wendell Phillips and Horace Mann, in which Mr. Mann argues that holding office under the Government of the United States is just as consistent, as taking out patent rights, purchasing copy-right books, paying duties at the Custom House, buying goods on which import duties have been paid, making use of post offices, and paying common taxes. My correspondent seems to think that as I, and my Community brethren, and the professed Non-Resistants abroad, all profess to be conscientiously scrupulous against office-holding and voting under the United States' Constitution, I ought to write an article showing, if I can, that Mr. Mann's argument does not demolish our plea against voluntary participation in the existing government. I content to do so for one principal reason; viz., the fact that some people, at this moment of inquiry, are not the ones which trouble Christian Non-Resistants, with the exception of those that relate to *chattel slavery*. For my own part, I am willing to admit that there are strong Anti-Slavery clauses in the Federal Constitution, which can never fully and fairly carried into legitimate execution without crippling, if not undermining chattel slavery. I am also willing to admit that Lysander Spooner, Gerrit Smith and others have shown the Constitution to be technically *incompetent* of an Anti-Slavery construction throughout, if public opinion should imperatively demand it. At the same time, I honestly and firmly believe that the framers of this Constitution, the adopters of it, and an overwhelming majority of its supporters ever since its adoption, have always meant and understood it to recognize and guarantee the assumed right of slaveholders to their slaves, as property, so long as chattel slavery should continue, and that some people, at this moment of inquiry, who otherwise might treat the matter with indifference, have several times published my views on these points, and shall undeniably repeat in this article one thing heretofore uttered by myself and others. As to the controversy between Messrs. Phillips and Mann, it would be sufficient to say, with the author of the article, and I beg to be considered as referring to it only with reference to the particular *inconsistency* specified, and to those only as *alleged* associates, by people in general who attach great importance to political action. As to these, and all the other topics under discussion, between Phillips and Mann, they are abundantly elsewhere, and their respective sides of the controversy without any of my assistance. I hope, therefore, to be regarded as meddling only with my own private business.

The subject, as I am now to treat it, may be considered under two general inquiries:

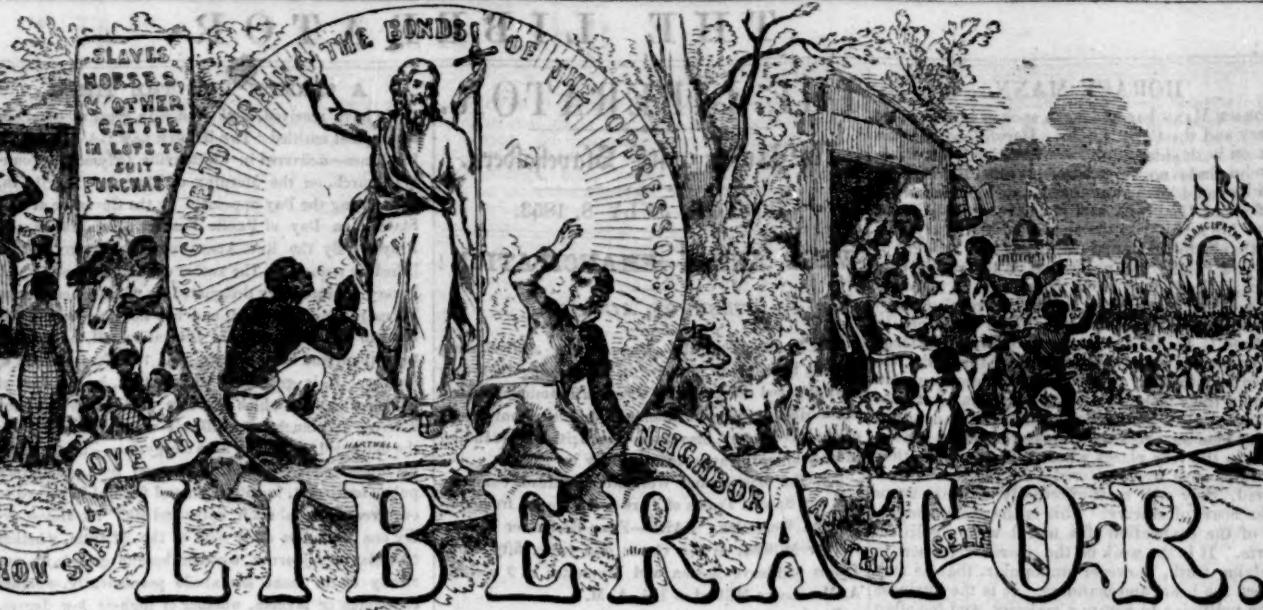
1. What are the *obligations and responsibilities* *immediately* *assumed* by *holders* and *voters* under the *Constitution of the United States*? The obligations and responsibilities of *voters* must be substantially those of the officers for whom they vote, because the officers voted for, if elected, are the *representatives*, *agents* and *servants* of the voters. The *voters* officially possess the powers, perform the functions, and fulfil the duties, which the *voters* have agreed they shall. Therefore, what they do in accordance with their prescribed official agencies, and *voters* virtually do through them. This is plain and undeniable, so far as respects the government of the United States, and the several confederated Republics. Because those governments are absolutely Republican, deriving all their powers from a will of the *voters*, ascertained by fair poll under a settled agreement that the majority shall rule. These governments are of the *voters*, and the *voters* constitute the Civil Society, and of this Union, and its several States. Hence all *voters* are mere agents or servants of the *voters*. The *voters* are both the primary and ultimate governors, acting through their chosen agents. And all who are not *voters* are mere *subjects*; just as they are to the *voters*, as they would be to the *Emperor* Nicholas, if they lived in the Russian Empire. They are the *ruled*—not the *rulers*. It is not clear then, that the acting voters and office-holders of this nation voluntarily assume substantially the same obligations and responsibilities? What are these obligations and responsibilities?

They are both *general* and *particular*. The *general* are now prescribed in the National and State Constitutions. The *particular* ones are prescribed in the *National and State Laws*. So far as our present purpose is concerned, it is not necessary to notice the *particular* obligations and responsibilities of *voters* and office-holders. It will be sufficient to notice the *general* ones, and of these only a few of the more comprehensive; i.e. those prescribed in the *National Constitution*. I will not refer to the *State Constitutions*, nor to the *State Laws*, either of the Union, or of the States.

The Constitution of the United States purports to have been framed and established by the *People* (i.e. the *Voting People*) of the nation, exercising their original sovereignty. It purports to institute a *General Government*, with definitely defined and limited powers. And it expressly declares that the powers, not vested in the *General Government*, are reserved to the *States*, or to the *people*. In this respect, our *National Government* is a *unlike* any government of the Old World, perhaps I might say on earth. It was designed to leave as little latitude to the mere discretion of *official agents*, and to contingencies, as the nature of the case would justify.

But what if a man religiously believes all war and all preparation for war, by land or sea, to be wholesale murder, and preparation for wholesale murder? What if a man believes that a *letter of marque*, i.e., a commission to a *Piratical* to capture any vessel, armed or unarmed, on the seas, belonging to people of nations against whom war has been declared, is an *antiratification* of *piracy*? What if a man believes slaveholding to be just, but persistent man-thief, began, continued, and sustained by men, on the sole ground that *might makes right*? What if in his innocent soul he conscientiously feels that the Constitution of the *Nation*, as it was originally intended, ever has been supported, and is now being executed, absolutely upholding war and chattel slavery? With such views, convictions, and conscientious scruples, can he hold one of these offices, in which he is bound by oath or affirmation to support this Constitution? This Constitution, and the laws of the *United States* which shall be made pursuant thereto, are under the authority of the *United States*, shall be the *State* to be *bound* thereby, anything in the *Constitution* or *laws* of any *State* to the contrary notwithstanding? This is a broad and sweeping statement.

Next come the oaths or affirmations, by which National and State officers are bound to support the supremacy of this Constitution. The President's oath, as prescribed in Art. II, Sec. 1, is that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States. And lest any National or State officer, worthy of note, should be inclined to make a partial support of the *supreme law* of the land, Article VI, Clause 3d prescribes as follows: The Senators and Representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the *United States* and of the several *States*, shall be bound by oath or affirmation, to support the *Federal Constitution*. This makes a clean sweep. Here is a general oath, or affirmation, by which not only members of the *United States* and of the several *States*, but all the executive and judicial officers, both of the *United States* and of the several *States*, must be bound to support the *Federal Constitution*. This statement is actually carried so far, in the State of Massachusetts: The body politic is formed by a voluntary association of individuals; it is a social compact, by which the whole people [whole body of *Voters*] covenants with each citizen, and each citizen with the whole people, that all shall



Our Country is the World, our Countrymen are all Mankind.

BOSTON, FRIDAY, JULY 8, 1853.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS A COVENANT WITH DEATH, AND AN AGREEMENT WITH HELL.

“Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to SECURE THE PEACEFUL DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to SURRENDER FUGITIVE SLAVES—in engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the *exaction*, fatal to the principles of popular representation, of a representation for SLAVES—for articles of merchandise, under the name of persons . . . in fact, the oppressor representing the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of *riches* and *slavery*. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; and thereby TO MAKE THE PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.”—John Quincy Adams.

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interval between then and the 11th of June, he has received an illumination, and he now says.—

“So far as pro-slavery implications are concerned, I should not have the slightest objection to taking the Commission and the oath of a Marshal to-day”—because he wouldn't do what he thought, in March, a U. S. Marshal was bound to do! So nimble is Mr. Mann in changing his ground that, I ween, the very ‘swiftest lightning’ would have to be *grasped* before it could overtake him.

Now we Garrisonians believe in Repentance. It is our mission to preach it without ceasing. We, therefore, should think nothing the worse of Mr. Mann for having changed his opinion. On the contrary, we should respect him for it. But he must admit that whereas he was once blind, he now sees, or else confess that holding the opinions he does now, he very successfully concealed them when he was in Congress. When Mr. Brownson was a member of the Schoolmasters of Massachusetts, and is, shortly, I believe, to renew his connection with the honorable business of Education. It is not unnatural, therefore, that he should claim the privilege of his tribe, which excuses Schoolmasters from giving reasons. But he will pardon us pig-headed Garrisonians, if we do not yield greater deference to his ‘*ipse dixit*,’ than he did to that of Daniel Webster, once upon a time. He will permit us, perhaps, to refer him, for all the reasons that can be given, to the very able and ingenious work of Mr. Lysander Spooner, a work of which it is clear that Mr. Mann never can have heard, or he would certainly have acknowledged obligations many things in his letter which we must now admire simply as *coincidence*.

But it admits that the Clause was meant to *co-exist* with the Slaveholding and *slaveholding to be non-thief persisted in*, he cannot be an *one-hander*, but a *two-hander* in this nation, without a monstrous violation of conscience, on at least, a small scale. I am sure that he would be *an* *incompetent* to political action. As to these, the decisions of the Supreme Court, public opinion, and private judgment must all have place in determining the question.

But these controvredy, doubtful, and nice points are not the ones which trouble Christian Non-Resistants, with the exception of those that relate to *chattel slavery*. For my own part, I am willing to admit that there are strong Anti-Slavery clauses in the Federal Constitution, which can never fully and fairly carried into legitimate execution without crippling, if not undermining chattel slavery. Like adjoins itself to like. But it is, as before said, he holds it to be *wholesale murder* and *slaveholding to be non-thief persisted in*, he cannot be an *one-hander*, but a *two-hander* in this nation, without a monstrous violation of conscience, on at least, a small scale. I am sure that he would be *an* *incompetent* to political action. Therefore, Christian Non-Resistants cannot take those offices with their inexpressible obligations, nor adjoin themselves, by voluntary association as *Voters*, to the national body politic, which assumes to govern the inhabitants of the Country. This brings me to my second inquiry; viz.,

What are the *obligations and responsibilities* of *holders* and *voters* of *any National or State Government*, and who, as *such*, *exercise the common privileges of many subjects*—not those of *co-governing citizens*?

In the first place, they are bound not to exercise any privilege of the law or government which is *any* *privilege*, according to their own acknowledged principles of *righteousness*, or which is of very doubtful moral *influence*. In the second place, they are bound not to exercise any privilege of the law or government, though *right per se*, which they cannot exercise without the use of some *wrong means*, or without binding themselves to some *wrong condition*. But they can *honorable* and *innocently* exercise every clear natural right, and every privilege of law and government, which is in itself *justifiable*; provided the *means* and *conditions* inseparably connected are also *justifiable*, by their own acknowledged principles of moral rectitude.

Now, do Christian Non-Resistants pledge their support to the Constitutions and governments under which they live, by merely taking out patents securing copy-rights, receiving deals, paying postage and direct taxes, and using the facilities of the post-office? Are they morally responsible for all the war, slavery and wickedness of the government, so long as they exercise these rights, and use these privileges? And is there no radical difference between ‘*doing*’ these acts as *peacable subjects*, (just as we might do such or similar acts in Russia, Turkey or Japan by permission,) and voluntarily taking office with an unqualified oath or affirmation to support the Constitution as the supreme law of the land, or adjoining themselves voluntarily as *voters* to the ruling body politic? To my understanding, the whole matter, with its just distinctions, is perfectly clear.

[Boston Correspondence of the Anti-Slavery Standard.]

THE ARGUMENT.—*The Correspondent rebuketh the Editors as accessories to Suicide.*—*He holdeth on to his incognito*—*He illustrate by a figure of a kettle.*—*Mr. Mann on the three-fifths basis.*—*On Insurrections.*—*On the meaning of terms.* *His Morality.*—*The Correspondent congratulateth the Buckeyes.*—*Mr. Mann and Time.*—*His Law.*—*Our unstatesmanlike conduct.*—*Mr. Mann and Job.*—*Sudden Conversions.*—*Greased Lightning.*—*The Doctrine of Repentance.*—*The Correspondent giveth Mr. Mann and the Free Soilers and concludeth, &c. &c.*

BOSTON, June 28th, 1853.

I see you published Mr. Mann's Letter of June 3d, in your last number, so I suppose you intend to give your readers his second one, giving his views of the Constitution in regard to slavery. Isn't it a funny production? To me it is a great conundrum, and I use it accordingly.

Now I do believe that this Constitution, with its present provisions and in its present form, will survive the abolition of chattel slavery. Practically the support of the one is the support of the other. And when the public opinion of the country can no longer tolerate chattel slavery, it will no longer tolerate the Federal Constitution as it is.

But if the Constitution were completely purged of its pro-slavery; if it were remodeled into the most radical Anti-Slavery document conceivable; by any one or more of the original United States' government, or any other government on earth, by paying the equivalent charged for such service; without any more moral responsibility for what is done with the post-office revenue, or how the operations thereof are carried on, than would devolve on them in employing the same or similar services to be done by an Express Company, or a Transportation Company, or a Telegraph Company. The government would be innocent as far as its departments are concerned, in the post-office establishment of the United States' government, or any other government on earth, by paying the equivalent charged for such service; without any more moral responsibility for what is done with the post-office revenue, or how the operations thereof are carried on, than would devolve on them in employing the same or similar services to be done by an Express Company, or a Transportation Company, or a Telegraph Company. 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Extracts from a pamphlet entitled 'The Higher Law: A Sermon for the Times—Delivered in Chiltonville (Plymouth Co.) Church, on the Morning of Thursday, the Seventh of April, being the Day appointed by the Governor of this State as a Day of Public Fasting, Humiliation and Prayer. By the Rev. Alexander DUNCANSON.'

If this country is to be truly blessed, and to become truly great, if God is to smile upon her, it is to cease being an object of remark to other nations, in her stars and not to be dimmed by her stripes, then let this evil of slavery perish, let it be numbered with the things that were, let its eternal cessation stand as a monument of our Christian enlightenment and progress. While it remains, it wounds the heart, it pains the soul, it harrows the feelings, it coils upward desire and onward tendency! Oh! what a country this might be were it not for this foul blot,—how proudly we could stand up before the nations! what a majestic front, what a lofty mien present to the world!

'God-like, erect, with native honor clad.'

But this evil blots all, stains all, degrades all, vices all! There are three questions I should like to ask in connection with this evil: Has that been done which ought to have been done? Is that done which may be done? Will that be done which can be done?

To the first, an emphatic negative is all the reply that can be given; to the last, the people and the church can alone reply.

If what can be done by the church and the people is done, the evil has perished, its doom is sealed, its end is come; but let the church give a united voice against this gigantic sin, and it has breathed its last. This sore must never be allowed to heal till the disease has been wholly rooted out: no cicatrization till a cure is effected. Can we cooly stand by and see millions sunk in helpless bondage, and their children's children—not in some distant island of the Pacific, or even in monarchical Europe, but here under a republican flag, and within a few hours' ride by railway car—under our own heavens, and within our own land? Let me

honestly notice several illustrations of this, and give the following as a specimen. It would better become the *Palladium or Times* than the *Republican*:

'Parker Pillsbury, in a recent speech upon Phillips and Mann, said, 'When he (Mann) lifted his hand against the Lord's anointed, (Phillips,) he seemed to fall like lightning from heaven.'

This application of the term 'the Lord's anointed' to Mr. Phillips is quite gratuitous by the *Republican*. Though a mind set upon hunting flaws and faults might misunderstand Mr. Pillsbury's language, to our apprehension it is an ungenerous perversion of his meaning, appealing to the strongest prejudices against him. We received his manuscript as referring to the Cause, not its advocate; (that Cause which proves its anointing, as did Jesus, by proclaiming deliverance to the captive, opening the prison to the bound, and setting at liberty the bruised,) to that uncompromising principle—the soul of that Cause—which Mr. Mann had assailed with his compromising philosophy. When such an interpretation is, at least, as easy as an odious one, is it either generous or fair to give the latter? The *Republican* might profitably take to itself some of its own advice to 'the Garrisonians, —Pennsylvania Freeman.'

'HORACE MANN'S EXTINCTION.' In these words *Frederick Douglass's Paper* characterizes the letters of Mr. Mann, in which that gentleman has endeavored to set aside the judicial and commonly received interpretation of those parts of the U. S. Constitution which are supposed to refer to slaves and to slavery. 'We look,' says the editor of that paper, 'upon the Mann and Phillips controversy as the last serious one which we shall have on the question of the propriety and righteousness of voting under the Constitution.' Such language seems to us not only absurd, but unwarrantably boastful and self-complacent; but never mind. We at least can await without anxiety the full results of Mr. Mann's labors. In our judgment, he has said nothing which has not been quite as well said at least a dozen times before, and as often triumphantly answered.—A. S. Standard.'

Slavery will not smother, it cannot hide, it cannot be concealed. No illustration performed by the pulpit or the pew will soften down its hideous form, no legal measure render its iniquitous procedure pure and innocent, no common agreement to suspend speech or action can ever obliterate its horrors, entomb its woes, or supplant its groans. There it stands, a wholesale iniquity—the sum of all iniquities. To endeavor to hush it up is suicidal policy; it will only make the reaction the more severe; it will irritate and fret, not heal.

An example is expected in all moral things from the Christian world, and from the Christian church. Who are they that ought to fill the first ranks? The Christian man and the Christian minister. Where are our fellow-men to look for principles, for action, for practical religion, for a development of the law, 'love thy neighbor as thyself?' whatsoever ye would that men should do to you? If we prove recreant, who is to uphold the sacred cause of religion? Is it possible that a Christian minister, a man of God, one that ministers at God's holy altar, that bears the censer of Jehovah, whose office whose duty it is to sound the trumpet and give the warning, can throw his own protection and the protection of the sacred desk around this monstrous iniquity? A minister of God, a follower of Jesus, a preacher of those truths that proclaim liberty to the captive, and yet defend slavery? What inconsistency of all inconsistencies! How is it possible, how is it conceivable? If the church stands back, it will paralyze her efforts, and break the right arm of her strength. So soon as she shakes hands with iniquity and temporizes with duty, her power is gone; she no longer stands up conspicuous before the world, fair as the moon, clear as the sun, and terrible as an army with banners. The church has no choice in connection with sin; she must oppose it, whatever its name or nature. What a dropping down from truth, and from the noble position which the apostle and primitive church occupied, when this sin, that so banishes itself into the very soul of this country, can be so shrouded over and protected? If such policy is continued, it will destroy the confidence of friends. Within every church there are some that have taken action in this matter; what can they think, what can they say, if this evil is not witness against the church? Such a course of action will retard the progress of religion, seal up the usefulness of the sanctuary, and make the church ineffective in the accomplishment of much good; and this spiritual inadequacy must grow in an increasing ratio. For as men grow more intelligent, and consequently more observant, the policy must be discarded and condemned. If then the church is to be saved, and progress, if she is to become really efficient for good, her only and her wisest and her most Christian course is to shake herself from this evil. To contaminate slavery must cripple her means, drain her substance, and shake her finances. 'The friends of the slave, of liberty, of humanity, are increasing, and the late legislation to check the growth only increased the adherents alike in Great Britain and America. These men cannot and will not subscribe as they would otherwise do, were the church acting out consistently her duty. So that by and by, as the patronage has been given to the South, finances must come thence also. Is it not painful to the Christian bosom, that such things exist? It is not merely the deficiency of means, but the same course persisted in must drive ultimately the best, the most Christian, the most enlightened, the most humane man beyond her pale, either to set up new Christian organizations, or to worship God at home, or to drop into a state of lukewarmness and apathy. And further, this path which the church by her silence on this subject seems wistful to tread, will generate a broad spirit of carelessness in the masses of society. There is enough in man, enough in the world, enough in the general frame-work of society, to stand in the way of his conversion, without the church by her action giving additional reason for manifested from God and goodness. Let an honest manifestation be given by the church against this sin, and it is gone. The church has a moral power here of the strongest kind, and if she uses it not, it is treason to duty and to God. O how strange that the church will fast, lament and humble herself, and at the same time fail to lift up its voice like a trumpet against this sin! Why stand guilty of the gross hypocrisy of fasting before our brother whom we have not seen, and hold or assist to hold, or remain silent, while our brother is held in bondage, whom we see? To act in such a way is an infinite departure from those holy, enlightened and thorough-going principles that should characterize the Christian man.'

NEW STYLE OF FIREWORKS.—The official papers published the following as a part of the programme of fireworks in this city, on the evening of the 4th:

tribute to the Memory of Daniel Webster.—A new and appropriate design, representing a beautiful eoncept, bearing the inscription, 'Webster: born 1782—died 1852.' Upon the right and left are *Burning Censors* mingling their incense with a brilliant halo enclosing the words, 'I Still Live.'

As he still lives, the maxim, 'Nil mortuus nimis,' does not hold good. Therefore the authorities of our good city, with a nice appreciation of what is due to the principles of the men of '76, have formally announced that Daniel Webster Committee's take to put a stop to this novel but effective mode of renewing the anti-slavery agitation?

Communications from Rev. S. S. Griswold, Dr. A. Brooke, and J. F. B. are on file for insertion in our next number.

THE LIBERATOR.

THE LIBERATOR. No Union with Slaveholders.

BOSTON, JULY 8, 1853.

WEST INDIA EMANCIPATION!

FIRST OF AUGUST.

The Managers of the *Massachusetts Anti-Slavery Society* have great pleasure in announcing that they have engaged the beautiful Grove in Framingham for a Mass Meeting, in celebration of the 10th Anniversary of the Abolition of Slavery in the British West Indies, to be held on the approaching FIRST of AUGUST.

THE Boston and Worcester Railroad Company will run Special Trains of Cars to the Grove, from Boston and Worcester. FARE—From Boston, Worcester, or Millford, to the Grove and back, fifty cents. Trains will leave Boston and Worcester at 9 o'clock, A. M. Leave Millford at 104, A. M.

Further particulars hereafter.

ANTI-SLAVERY CELEBRATION OF THE FOURTH AT ABINGTON.

In this city, the early dawn of the FOURTH OF JULY was accompanied by heavy showers of rain, and for some time it seemed very dubious whether an out-door celebration would be practicable. The unpropitious aspect of the weather continued up to the hour that the train left Boston for the Abington Grove, and no doubt encouraged a considerable number from attending the celebration; still, the company was much larger than was anticipated under the circumstances, and in view of the fact that the usual accommodations, as to for success—truth for numbers.

Mr. Wendell Phillips's speech before the late New England A. S. Convention, published in the No's of the *Standard and Liberator*, though made before the two last letters of Mr. Mann were written, is a valuable accompaniment, not to say answer, to these letters. It seems to us one of the best we have ever seen from its author.—*Anti-Slavery Bugle.*

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UNION OF ABOLITIONISTS.

THE WEBSTER MONUMENT.

EAST BRIDGEWATER, July 3, 1853.

Dear Sir,—A statement appeared in some of the Boston papers last week, (it first appeared in the *Journal*, I think,) to the effect that 'the friends of Daniel Webster in the Old Colony were making an effort to build a monument to his memory, on a high point of land (Sprague's Hill, so-called) in Bridgewater, and that several hundred dollars had been subscribed for the purpose,'—I quote from memory. I wish to correct the statement, through your columns; or rather, the *mistatement*. The 'subscription' referred to reads thus (I give you the substance): 'That the subscribers, being desirous of building an observatory on Sprague's Hill, agree to pay the several sums set against their names for the above purpose; five dollars constitutes a share, and each share is entitled to one vote.' I would ask, with candor, what that has to do with a *Webster Monument*? The *Journal* calls on the friends of Mr. Webster in Boston to contribute their money for the accomplishment of the object. I wish they would contribute their money, and help to build an observatory from which we can see the rice swamps in South Carolina. We can already see (at an elevation of twenty-eight feet from the ground) the steeples of more than thirty synagogues, under whose spires scarcely a word can be spoken for freedom! Some pro-slavery wag, I suppose, thought he should make a capital hit by the above *false statement*. I think that most of the people in the 'Old Colony' are satisfied that Mr. Webster built for himself a monument, on the 7th of March, 1850, more enduring than bricks or stone; and I think that very little money can be collected for building such a monument, unless every stone is stamped *ISTANBY*! Yours truly, J.

AMERICA THE CHAMPION OF SLAVERY.

Read the following letter from Washington, and see how unblushing it is announced to the world that the United States will allow of the abolition of slavery in Cuba, neither by Spain, nor at the intercession of England or any other power, but will declare war rather!

WASHINGTON, Saturday, June 25.

It appears to be believed here that the British Government is about to take some strong measure for the suppression of the importation of slaves from Africa into Cuba. Such a measure is probably called for by public sentiment in Great Britain, and is in conformity with the policy of the British Government. The measure to be adopted will not, necessarily, be of a character offensive to the United States. But it seems to be generally supposed that the British Government will force upon Spain some measure for the abolition of slavery in Cuba.

This Dyson came from Jamaica in 1840, and ever since has been implicated in many fanatical movements. He taught a negro school here awhile, in which any thing but his A. B. C. D. occupied the attention of the pupils. He was concerned in the case of Shaw's negro for robbery, and, we believe, perjury. He is a man of some talent, and decidedly dangerous.

The free negro stated in his affidavit the manner in which he was introduced to Dyson by Albert, Dr. Rushton's slave, who was arrested by the Chief of Police, and, on the night last, Dyson asked him if he was free or a slave. He stated that he was free, but his family were slaves.

Dyson then asked him, would he not like to have his family free; and he answered in the affirmative—whereupon a plan of attack—a map—very ably drawn up, was exhibited to him, the particulars of which it is unnecessary to make public property.

There are more corroborative testimony, however, in this case. An Irishman named McGill also makes affidavit that he rowed Dyson to Morgan's plantation, this English Turn, and that he carried a pile of ammunition and arms with him. When they got to the plantation, he was told to go to the kitchen, and was to be flogged, or 'officers' (as the deponent calls them) came out of the cane-brakes, and took the gun and ammunition, and disappeared. Dyson then returned to the city, arriving between 4 and 5 o'clock the next morning—the morning after the arrest of his confederate Albert.

This is the purpose of the affidavit made yesterday. Coupled with the fact that a large number of negroes have fled from their masters and are now missing, it leaves little margin for ridicule. There is certainly something in it—and the determination of the Chief of Police to be in readiness for any emergency is, according to our estimation, laudable in the extreme.—*Mobile Advertiser*, June 18.

The negro insurrection in New Orleans spread like wildfire up the coast. In the parish of St. Charles it was generally believed that thirty whites had been massacred; and the time report reached Donaldsonville, the astonished people there were under the impression that it was far enough in this matter to force the United States to take possession of Cuba, even at the hazard of a three years' or ten years' war. But I repeat that Great Britain will not, in my opinion, take a course which will inevitably involve a war. She can stop the African slave trade, and avenge herself of Spanish perfidy, in a mode not offensive to the United States. She can do as she did in the War of 1812, when the United States, that will arrest the slave trade, and the United States.

There can be no doubt that the time is at hand when it will be considered that the welfare and safety of the United States will require that Cuba shall come under its dominion, and that its slave institution share in the common destiny of the institution as it exists in the United States.

The World's Temperance Convention.

The Committee appointed at the Brick Church meeting in New York, for the purpose of having a general and their call for a World's Temperance Convention to commence on the 6th of September, and to continue four days. Delegates are invited from all temperance associations and organizations, and all friends of Temperance in every part of the world' are also invited.

Let us apply these thoughts, remembering that different men have different gifts; that every man has his own way of acting and thinking, and that the peculiarities of each find their place somewhere within the wide range of duty; that these several means are adapted to their appropriate ends in the wise economy of religion. Still Luther chide the more timid and infirm of us, when he writes, 'Methinks not Melanchton rebukes the infirmities of Luther.' The one breaks out to unite all under a common destination—the haven of truth—it is not he that is right, that they should quarrel? that he who does not cease in his labor to break his iron upon the back of him who thinks it better to sail? or that he who would waste his basalt in petting him by holding the iron to the sun? 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